

Defense of Cultural Values of the Jejulok Pernicir Kabayan Tradition in Ulak Kapal Village, Ogan Komering Ilir (Literary Anthropology Study)

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Abstract: This study aimed to understand how the community of Ulak Kapal Village maintains the cultural values embedded within the endangered kabayan marriage tradition amidst social change. A qualitative case study approach was employed. Data were collected through in-depth interviews, participatory observation, and analysis of community documents. The community preserves the tradition through intergenerational education, active community participation, and the strategic use of technology. Analysis revealed the tradition embodies five key literary anthropology values: language, systems of knowledge and communication, technology and equipment, livelihood systems, and art all retaining relevance in modern life. The research provides a contemporary analysis of a specific, lesser-documented marital tradition, uniquely applying the framework of literary anthropology to deconstruct its enduring cultural values and active preservation mechanisms. The findings offer a replicable model for safeguarding intangible cultural heritage, demonstrating how communities can synergize traditional education, social participation, and modern technology to sustain cultural practices. The study contributes to cultural preservation theory by documenting a living tradition and its adaptive strategies, offering valuable insights for anthropologists and policymakers focused on sustaining cultural diversity in evolving societies.

Keywords: Cultural Values of Defense, Literary Anthropology, Tradition of Marriage

A. Introduction

Cultural science is a science about the most basic aspects of human life as a cultured being (Erickson, 2016). And the problems that go with it, often referred to as humanities, are knowledge that is expected to provide knowledge of concepts that can be used for human and cultural problems. Culture comes from the Sanskrit word "budadhsya" which is the plural form of the word "buddhi" which means mind or intellect. Thus, culture can be interpreted as things that are related to the mind and intellect.

Culture is very closely related to society (Hassner, 1991). Everything that exists in society is determined by the culture owned by the society itself. The term to get it is Cultural-Determinism. Herskovits views culture as something that is passed down from one generation to another, which is then called superorganic, culture contains the whole of meanings, values, norms, science as well as all social, religious, and other structures, in addition to all the intellectual and artistic statements that characterize a society. Culture is a complex whole, which contains knowledge, beliefs, arts, morals, laws, customs, and other abilities that a person gets as a member of society.

Culture is a development of the compound kato of cultivation, which means the power of the mind, therefore they distinguish between culture and culture (Bauto, 2016). Culture is the power of the mind in the form of creation, karsa and taste, and culture, is the result of creation, karsa and taste. Culture is present in a creature when it is able to take distance from nature. Culture or culture is all the results of human efforts with their conscience in the form of all the sources of the soul, namely, creation, taste and work. Culture comes from the Latin word colere, which can mean cultivating the soil, cultivating something, planting, maintaining, inhabiting, respecting, purifying.

Customs are various norms in a country that follow the ups and downs of the community situation (Abel, 1984). This prevalence generally concerns the embodiment of community cultural arts demonstrations, such as crowded events for the country's children, such as randai performances, saluang, rabab, dances and various arts that are associated with marriage ceremonies, the appointment of the head and to honor the arrival of the grand guest. This kind of custom is highly dependent on the socio-economic situation of the community. When the harvest is good, it is usually magnificent and festive, as well as when the conditions are good. Customary is a cultural idea that consists of cultural values, norms, customs, institutions, and customary laws that are commonly practiced in a region.

The wedding ceremony is one of the most important moments in human life, not only as a personal event, but also as an integral part of the culture of a society. Wedding ceremonies are an integral part of the culture of Societies around the world, and each place has its own unique characteristics (Ismanto, et. al., 2025; Meliana, & Caroline, 2020; Fauzi, et. al., 2020). Every culture has a way of celebrating and celebrating marriages, which reflects the values, norms, and identity of that community. Marriage ceremonies are not only a sign of the transition from individual status to legal couples, but also social and cultural events that connect the past, present, and future of a society (Fahmi, 2019).

Getting married can restore the spirit of youth in the body. Because the soul feels at peace, the body becomes active. Marriage can help to hold back the gaze and divert the heart to obey God. Marriage in Islam and the importance of marriage for every young man and woman, with which society is fostered and its good and evil lie in it,

so I want to exert my energy and thoughts on a problem. Marriage can help hold the gaze and divert (direct), the heart to obey Allah (Abdurraziq, 2022).

According to Muhammad, (2020), Reproductive marriage health in Islam. The religion of Islam as its name implies gives very serious attention to health problems in a broad sense, as has been expressed in the previous discussion. In fact, it can be said that all Islamic teachings are directed in order to realize a healthy life for human beings, both men and women personally and socially. This is because physical and spiritual health is a condition for the achievement of a prosperous life in this world and happiness in the hereafter, as always conveyed in the prayers of Muslims.

Marriage is a pillar of the integrity of the Muslim society. If family ties are broken, the joints of a civilization are broken. Therefore, it is not surprising that Islam maintains as early as possible every element that can damage domestic happiness. One way is for every Muslim youth who want to get married to understand the essence and laws surrounding marriage so that every problem that arises can be overcome with an Islamic solution (Syuri, 2024).

Marriage is an intermediary for the birth of a new generation. A nation is formed from the combination of bonds between individuals and couples. The term couple is attributed to both men and women. Finding a partner and binding in marriage is done as an effort to fill the void of one's soul so that there are other individuals who fill these empty spaces. Husband and wife are for those who form a household. Both are the unity that exists in two persons, one soul in the body, and one building of two foundations. The perfection of a man and a woman can be achieved by running a marriage. Men and women who unite to create a home life are elements of the formation of a nation. Therefore, the nation will be formed through the marriage process. A noble life in a nation. Therefore, the nation will be formed through the marriage process. The noble life of a nation will grow in harmony with the married life that occurs in it. If each couple can give birth to good and quality individuals, the fact is that they have contributed to creating a solid civilization. A civilization created from qualified individuals is a civilization that will continue to grow and develop. A good family life is the first foundation of that solid civilization. Building a solid foundation is certainly prioritized over building other supporting components.

By nature, humans are destined to live in pairs. This fitrah affects his personality so that he prepares himself in arranging the future, especially to be given the grace of offspring. Fitrah also accompanies every man to find a partner and stimulates women to bind their hearts, merge and unite visions, and create a bond between two people that is stronger than any bond in the world. So, one of us experiences anxiety, he will feel calmer when leaning on his partner. He will feel much more at peace than when he leans on family or relatives.

Fitrah is an element that can transfer love from a husband and wife to the extended family of the two, so that the two large families help each other in educating offspring. It automatically fosters affection in every circle of the two families. Each party can help each other for the other's shortcomings, especially in common affairs full of limitations. Compassion has fostered a desire to contribute and a sense of helping each other. So, if we want to communicate language, we must use gentle words. It relates to the way we speak. The same sentence can have two different meanings, depending on how you pronounce it.

Getting married is a long journey that is quite tiring. It will go well if the couple helps each other in all matters will be complicated if the two are still children and feel that they are still the same. If many family parties are involved in marriage, it will be difficult to establish harmony. Especially as a wife, she should be good at taking care of the affairs and marital problems. Never spread it. Especially if the problem still seems trivial and can be solved on your own. Life just goes by. We do not linger in the world. Don't be too much of a style to be praised here and there. Especially if we dare to do haram acts to fulfill a luxurious lifestyle, it feels not worth the punishment of Allah that we cannot bear at any time. According to Muyassaroh, (2024) Marriage has a purpose every married couple who decides to get married and live together, must have a good goal. It is impossible for them to get married, only they get married just so that they are not called single and old virgins. It is impossible for a sacred marriage to be made a joke. Marriage is a serious relationship and is not easy to break up.

Where setting the right goal for marriage is to establish worship, then the most goal is to get the pleasure of Allah. This pleasure of Allah can be various, because he wants to get a reward from him, is afraid of falling into his torment, wants to get his forgiveness (because who knows that marriage is the solution to break the chain of sins, and by marrying can be more subdued in his outlook and so on. Then to follow the sunnah of his messenger, as the story in the following hadith, Allah prefers strong believers to weak believers to prepare for marriage, a servant does not only need marriage readiness, a servant does not only need biological or mental readiness, namely readiness to face domestic life.

According to his own opinion, marriage is a great thing and has a sacred and noble bond between two types of human beings. Marriage is a distinction between humans and animals. Because marriage is not just a place to vent your lust desires. So that in times of destruction or quarrels or boredom, bored. And also marriage is a Divine gift to be thankful for. Because marriage, if we live it with sincerity and optimism, marriage will be a peace, beauty and honor guarded.

Ogan Komering Ilir Regency, located in the province of South Sumatra, Indonesia, is one of the regions rich in culture and tradition. In the midst of the progress of the times, wedding ceremonies in Ogan Komering Ilir district continue to play an important role in preserving their cultural heritage, (Sani, 2018). This ceremony is not

only a manifestation of a couple's commitment, but also a cultural perspective that is full of meaning for the community. In the profession of the komering traditional wedding ceremony in which there is a tradition of jejuluk or giving a title to the bride. Titles and nicknames can be said to be jajuluk or a title obtained in the process of traditional marriage, of course have a meaning that can be a nickname (golar) daily after marriage (Misyuraidah, & Syarnubi, 2017; Pebriyanti, 2022).

This study aims to examine the cultural tradition of the traditional tradition of marriage in Ogan Komering Ilir district, with an approach to literary anthropological studies. This approach will help to understand marriage for young people not just as an individual event. But also, as a cultural phenomenon that reflects the identity, change, and resilience of the local community in the face of changing social and cultural dynamics. One of the reasons for this research is how the symbolic meaning of the cultural values of the traditional jejuluk kabayan marriage is from a literary anthropological perspective. In the traditional wedding ceremony in Ulak Village, ogan komering ilir regency.

There are several cultural values in the study of literary anthropology, which are as follows: for example: (1) Language of Togetherness and Family; (2) Knowledge system of how people communicate language and also traditions of how people behave; (3) Life equipment and technology system; (4) The livelihood system; (5) Social Traditional Arts. From the results of this understanding and research study. It is hoped that it will be understood and researched that the culture of marriage in the ogan komering ilir regency area can describe and become a change in the local culture, and how this culture develops in the modern context that is constantly changing. Wedding ceremonies here are not only a social event, but also a cultural heritage inherent in the daily life of the local community. Therefore, understanding the culture in this wedding ceremony will help us gain a deeper insight into the community and culture in ogan komering ilir district.

Our own Indonesian nation has a rich cultural diversity such as having their own tribes, cultures, customs and traditions in their regions. Along with the times we have a variety of cultural traditions in the Ogan Komering ilir area of Ulak Kapal Village, so we must preserve various kinds and must develop so that the culture of our own birthplace is extinct. Because it is a culture of our homeland, especially the traditional culture in the Komerin area. For example, in terms of traditional dress, the wedding ceremony of the two mothers of the two brides must wear kebaya clothes and wear shawls and songket cloth must not wear robes. At the time of the wedding, the family was required to wear kebaya, all of which were ordered by the village head. Traditional foods such as diamond cakes, sansagun, the dance must use the Srivijaya gending dance accompanied by a tepak and bring a tepak containing betel leaves, it can be replaced by sweets or cigarettes that will be handed over to the head of the village as a sign that we respect him and also accompanied by his wife.

The reason for being interested in preserving the jejuluk tradition in this komering area is because it wants to preserve and develop traditions to creativity from the past to the present. So that young people know the beauty of preserving the community's environment. Keep developing our ideas and imagination critically, so that our environment remains prosperous and will not be extinct in the preservation of these customs.

Based on the description above, the author analyzes the cultural acquisition of the tradition of the so-called kabayan marriage in Ulak Kapal Village, Ogan Komering Ilir Regency (Literary Anthropology Study). This marriage is a tradition in Ulak Kapal Village, Tanjung Lubuk District, Ogan Komering Ilir Regency which has the character of a marriage process in the title of jejuluk). Marriage is a sacred thing for tribes, nations and religions to strengthen religious ties and make it a goal of life in the future, so that the family becomes a harmonious relationship in establishing a very close family. The problems that will be discussed in this study are 1) how to defend the cultural preservation of the tradition of the jedubuluk kabayan marriage in Ulak Kapal village, Ogan Komering Ilir Regency (OKI); 2) What is the symbolic meaning and cultural values contained in the tradition of so-called kabayan marriage based on literary anthropological perspectives? 3) What are the challenges and strategies of the community in maintaining the sustainability of the tradition of jedubuluk kabayan in Ulak Kapal Village, Ogan Komering Ilir Regency (OKI)?

B. Methods

This research was conducted in Ulak Kapal Village, Tanjung Lubuk District, Ogan Komering Ilir Regency. In this study, the research used a descriptive method. According to Tarigan, (2015), the descriptive method is a problem-solving procedure that is investigated by describing or describing the state of the subject or object of literary research, for example (language, speaking behavior, society, life equipment and technology system, search for life, religious system, art) at the present time based on facts that appear as they are. The descriptive method was used in this study to obtain the culture of the tradition of the kabayan marriage in Ulak Village, Kpal District, Tj. Lubuk Regency. The object of this research is the title of the nickname, and the tradition in the ceremony of giving the new name of the Komering Society. The data collection techniques used in this study are observation, documentation, recording interviews, and written sources (Onwuegbuzie, et. al., 2010; Khoa, et. al., 2023). The data analysis in this study was carried out thoroughly and iteratively in accordance with the theory of Miles & Huberman (Houghton, et. al., 2015; Kekez, 2019).

C. Results and Discussion

A Form of Cultural Defense of the Jajuluk Tradition of Kabayan Marriage in Ulak Ship Village, Ogan Komering Ilir Regency

Based on the results of the above research, it can be stated that the Jajuluk tradition in the marriage of the people of Ulak Kapal Village can be understood through the perspective of literary anthropology, which views oral literary works not only as aesthetic texts, but also as part of the cultural system. Oral literature is a collective expression that functions as a means of cultural communication (Ganyi, 2016; Carcelén-Estrada, 2018). Jajuluk is not just entertainment, but a representation of values, norms, and community identity. He kept a moral message that was passed down from generation to generation. In the context of Malinowski's theory of functionalism, Jajuluk functions as a social instrument that supports the order of social life.

The defense of Jajuluk does not only depend on aesthetics but also on the social meaning behind it. This reinforces Levi-Strauss's theory of structuralism, which emphasizes that oral traditions reflect the structure of society's thinking. The results of the study show that Jajuluk is a symbol of traditional legitimacy, indicating the function of Jajuluk as a mechanism that binds traditions. This is in accordance with Geertz's theory of cultural symbols as the "web of meaning" that governs social life. In addition, the Jajuluk tradition is a custom that is in line with Islamic values. This shows the existence of a process of cultural syncretism, where customs and religion are not in conflict, but complement each other. Jajuluk also has an educational function. The moral message contained in it serves as a guideline for life, especially for newly married couples. According to the theory of cultural pedagogy, oral traditions can be a "curriculum of culture" that transfers values between generations. Based on the results of the research, it can be stated that the sustainability of Jajuluk is also supported by the collective practices of the community. The wedding procession involves all residents, so that Jajuluk gets a solid social space. According to Durkheim's theory of mechanical solidarity, traditional societies maintain value through shared rituals. In addition, there is a form of preservation that has been passed down from generation to generation is an indication that the people of Ulak Kapal village are trying to maintain the Jajuluk tradition. It can be seen that many young people who feel proud of Jajuluk show the existence of an identity function. Cultural identity is formed through repeated discursive practices, one of which is through oral traditions. In terms of literary anthropology, Jajuluk is a *performative text*. Performance in oral literature is more important than the text itself, because cultural values are present through social actions of storytelling, not just words.

The Jajuluk tradition at the Kabayan traditional wedding in Ulak Kapal Village, Ogan Komering Ilir Regency, is a form of culture that still survives today. *Jajuluk* is a procession of giving traditional titles to the bride and groom after the marriage

contract. This title is not only a marker of a new status as husband and wife, but also contains symbolic meaning in the form of prayers, hopes, and moral messages that are passed down from generation to generation. Thus, *Jajuluk* is not only limited to ceremonies, but part of a value system that affirms the identity of the people of Ulak Kapal village.

The implementation of *Jajuluk* in Ulak Kapal Village is still carried out consistently in every traditional wedding. The procession begins with preparation, where the family and traditional leaders determine the title that suits the bride and groom. In the core implementation, traditional leaders read the title in front of extended family and the community. Each title has a meaning that emphasizes moral responsibility, such as the leadership of a husband, the loyalty of a wife, and the value of mutual cooperation in the household. After that, the announcement was made publicly so that the wider community recognized the new status of the couple. This procession shows that marriage is not only a personal affair of the family, but also a social affair that has the legitimacy of the community.

From the perspective of cultural anthropology, this kind of tradition contains a very strong symbolic dimension. Culture is a "system of meaning" that is produced through symbols and rituals. In this context, *Jajuluk* can be understood as a symbolic system that conveys a deep meaning of responsibility, honor, and identity. Symbols in the form of titles are not just words, but a representation of values that live in the village community of Ulak Kapal. The results of the study also show that *Jajuluk* has a significant social function. First, it serves as social legitimacy, since the bride and groom are not only religiously and state-legitimate, but also legal in the eyes of customs. This legitimacy is important for the people of Ulak Kapal village who place customs as a pillar of community life. Second, *Jajuluk* functions as a medium of moral education. The values contained in the degree serve as a reminder to couples of the obligations and responsibilities in the household. For example, a nickname that emphasizes wisdom and patience reflects society's expectations that couples will be able to build a harmonious family. Third, this tradition is a symbol of ethnic identity. In a multicultural society, *Jajuluk* is a differentiator that affirms the existence of the people of Ulak Kapal village. Fourth, it functions as a social glue, because its implementation involves the participation of the entire community.

The sustainability of *Jajuluk* is greatly influenced by the role of traditional leaders, families, and communities. Traditional leaders became the authority who maintained the purity of the procession. They not only preside over the course of the ceremony, but also ensure that the symbolic meaning is not lost. The bride's family supports it because this tradition is considered a sacred part of the wedding. In addition, the community's pride in Komering identity encourages them to continue to maintain this tradition. The implementation of *Jajuluk* in public spaces also allows the younger generation to witness firsthand, so that traditional values can be transmitted from generation to generation. However, this tradition cannot be separated from various

challenges. Modernization brings more practical and efficient lifestyle changes. The younger generation often prefers short weddings without long traditional processions. Urbanization also reduces the involvement of youth in traditional processions as many migrate to the city. Economic factors are an obstacle because the traditional procession adds to the cost that not all families can afford. In addition, intertribal intermarriage makes traditional traditions sometimes overlooked, as couples choose to adapt to other cultures.

Facing these challenges, the community has made various forms of adaptation. Some families continue to carry out *Jajuluk* but simplify the stages. There are also those who maintain the essence of the procession, namely the awarding of titles, without additional rituals that take a long time. Invented tradition, which is a tradition that can be maintained by recreating or adjusting it to remain relevant to the times. In other words, *Jajuluk* survived because he was able to adjust, not because he was rigidly defended. When viewed from the theory of cultural transmission, *Jajuluk* is an important medium in the inheritance of values. Traditional values are not only taught verbally, but also demonstrated in rituals, making it easier for the younger generation to understand and internalize. Meanwhile, from the perspective of social capital, the existence of traditional leaders and community recognition of *the Jajuluk procession* shows the existence of trust and a strong social network. This procession only has meaning because it is recognized together by the community.

The implication of these findings is the need for a more systematic tradition preservation strategy. Written and visual documentation is very important so that the tradition is not lost when the traditional leaders who understand it are gone. The values contained in *Jajuluk* can also be included in the local content of school education so that the younger generation can get to know it from an early age. Cultural activities such as traditional festivals or traditional performances can be a medium to introduce *Jajuluk* to the wider community as well as attract the interest of the younger generation. In addition, the support of the village government in the form of a traditional preservation program and the provision of incentives to families who carry out complete processions can strengthen the sustainability of this tradition.

The limitation of this study is that the data obtained is still limited to a certain number of informants so that it cannot describe all variations in the implementation of *Jajuluk*. Visual documentation is also limited, so some descriptions rely on oral narration. However, the results of this study still provide an important picture that *Jajuluk* is a tradition that is still alive and needs to be preserved. Thus, this study confirms that *the Jajuluk tradition* in Ulak Kapal Village still has a vital function in the life of the people of Ulak Kapal village. It became a symbol of identity, a medium of moral education, and a means of strengthening social cohesion. Despite facing the challenges of modernization and social change, the existence of *Jajuluk* is still relevant thanks to the community's ability to adapt. Therefore, the preservation of *Jajuluk* requires joint efforts between traditional leaders, families, communities, governments, and

educational institutions so that the noble values of Komerling culture are not lost to the times.

Based on the results of the research, the form of cultural preservation of the tradition of the kabayan marriage in the village of Ulak Kapal. The preservation of the cultural tradition of the so-called Kabayan marriage can be carried out systematically through the preservation of rituals and processions, education and training, documentation and archives, and community participation. Conservation strategies can be carried out through collaboration with indigenous leaders and communities, the use of technology, and the development of human resources. The benefits of preservation include preserving cultural heritage, increasing pride and identity, and increasing community participation.

Symbolic Meanings and Cultural Values Contained in the Tradition of Kabayan Marriage Nickname Based on Literary Anthropological Perspectives

Based on the results of the research, it can be stated that the tradition of Jajuluk Kabayan marriage in Ulak Kapal Village is a form of oral literature that lives in the community of Ogan Komerling Ilir. This tradition is not only present as entertainment, but also a symbolic means to convey moral messages, cultural values, and prayers for the bride and groom (Solin, et. al., 2024). Based on the results of the research, Jajuluk was conveyed solemnly by traditional elders, showing that Jajuluk is not just a text, but also a sacred tradition by the people of Ulak Kapal village.

The *Jajuluk* tradition in the Kabayan marriage of the people of Ulak Kapal village is a form of local wisdom that contains cultural symbols and deep social values. In traditional societies, the wedding procession not only unites two individuals, but also unites two families, and even strengthens the social bonds of the community as a whole. Therefore, *Jajuluk* is not only seen as a traditional procession, but also a cultural text that is full of meaning, culture is a “network of meanings” that are produced, inherited, and interpreted by humans. In the perspective of literary anthropology, *Jajuluk* is a text that is vividly told, demonstrated, and interpreted collectively in social rituals.

The symbolic meaning of *the Jajuluk* tradition can be reviewed from several aspects. First, *Jajuluk* has a meaning as a prayer. The title given in this procession is a representation of the hopes and blessings of parents, family, and society to the bride and groom. Words in *Jajuluk* function as a *speech act*, a certain speech not only describes something, but also performs an action. The awarding of titles does not only mention names, but affirms prayers and advice so that couples will be able to build a household with wisdom, patience, and love. Thus, *Jajuluk* serves as a spiritual binder that bridges the human world with transcendental values.

Second, this tradition serves as an identity. Cultural identity is manifested in the form of symbols that distinguish one group from another. In the village community of Ulak Kapal, the traditional title is a social identity that marks a person's status after marriage. Cultural identity is a form of collective consciousness that reinforces a sense of belonging to a group. In the context of *Jajuluk*, the traditional title not only shows the position of the bride in the family, but also affirms her attachment to the Komerling community. The title serves as a customary legitimacy that a person has legitimately become part of a larger social order.

Third, *Jajuluk* is understood as an effort to revive the name of the ancestors. The name or title given is often related to historical values, ancestral figures, or Komerling cultural heritage. Thus, this tradition is a form of respect for the ancestors as well as the preservation of the collective memory of the community. The concept of *cultural memory* as a community mechanism to maintain the continuity of identity from generation to generation. *Jajuluk* is a means for ancestral values to remain present in people's lives today. Pronouncing the title in front of an audience is not just a formality, but a way to ensure that ancestral heritage is uninterrupted and always relevant in contemporary life.

Fourth, *Jajuluk* functions as a sign of marriage. In traditional societies, the legitimacy of marriage is not only obtained from the aspects of religion and the state, but also through customary recognition. The title given is a symbol of a new status that the couple has legally become husband and wife in the customary order. Durkheim emphasized that rites have the function of strengthening social solidarity, because through rituals society recognizes and internalizes changes in individual status. Thus, *Jajuluk* emphasized that marriage is not only a personal contract, but also a social event recognized by the community.

Fifth, *Jajuluk* contains a meaning as an effort to strengthen family relationships. The implementation of this procession always involves extended families, traditional elders, and the surrounding community. This momentum becomes a symbolic space that brings together two large families, and often even becomes a means of repairing strained relationships. Malinowski in his theory of the function of culture affirms that every element of culture serves to meet the social needs of society. Thus, *Jajuluk* serves to strengthen family social ties and create harmony between them.

Sixth, *Jajuluk* functions as an effort to build friendship. This procession is usually carried out by inviting the wider community, so as to create a warm atmosphere of togetherness. Gathering activities in this traditional tradition are not just ordinary social interactions, but symbolic interactions that are full of meaning. The practice of collective culture strengthens *social capital*, both in the form of *bonding* (strengthening relationships within groups) and *bridging* (connecting with other groups). In other words, *Jajuluk* not only strengthens the bonds of the nuclear family, but also strengthens the social network of the community as a whole. If interpreted through

the perspective of literary anthropology, *Jajuluk* is a cultural text that contains layers of symbolism and values. As stated by Ratna (2011), literary anthropology seeks to read cultural works or practices as a reflection of the values of people's lives. The *Jajuluk tradition* can be understood as a symbolic narrative that reflects the way the people of Ulak Kapal village interpret life, marriage, and togetherness. Prayer in *Jajuluk* reflects religious values, identity reflects social values, the livelihood of ancestor names reflects historical values, marriage signs reflect legal-social values, family relationships reflect kinship values, and friendship reflects the value of social cohesion.

With this description, it is clear that *Jajuluk* is not just a formal ritual in marriage, but has a deep meaning that unites spiritual, social, historical, and cultural aspects. This tradition serves to maintain cultural continuity, strengthen social ties, and preserve the ethnic identity of Komerling in the midst of modernization. If not properly maintained, this tradition has the potential to weaken due to the challenges of globalization and changes in the lifestyle of the younger generation. Therefore, the preservation of *Jajuluk* requires collective efforts through documentation, education, and cultural revitalization so that it remains relevant and meaningful for future generations.

From the results of the discussion, there are symbolic meanings and cultural values from the perspective of literary anthropology, the tradition of Kabayan marriage can be understood as a symbol that contains important cultural meanings and values in Kabayan society. This symbolic meaning not only reflects the values of equality, balance, and unity, but also the identity and culture of the Kabayan people. By understanding this symbolic meaning, we can better appreciate and preserve the tradition of Kabayan marriage as part of Indonesia's cultural heritage.

Challenges and Strategies of Community Strategy in Maintaining the Sustainability of the Jajuluk Kabayan Tradition in Ulak Boat Village, Ogan Komerling Ilir Regency

The Jajuluk Kabayan tradition in Ulak Kapal Village is a form of oral literature that has social, religious, and cultural functions for the local community (Fok, 2025). However, the results of the study show that the sustainability of this tradition faces a number of challenges that are quite complex. One of them is the low interest of the younger generation in learning Jajuluk, which is influenced by the dominance of modern entertainment and changes in people's lifestyles. In the context of cultural inheritance theory according to Margaret Mead, the process of intergenerational transmission does not run optimally, so traditions are at risk of being interrupted in the next generation.

This phenomenon cannot be separated from the current of globalization and modernization that brings digital entertainment closer to young people. Jajuluk which

is long and symbolic is considered less interesting than modern music which is shorter and easier to understand. Observations in some wedding events show that Jajuluk is often only used as a complement, while single-organ entertainment dominates. However, tradition does not necessarily disappear just like that. According to Malinowski's theory of functionalism, a tradition will survive as long as it is able to carry out a certain social function. In this case, Jajuluk is still maintained because it contains prayers, advice, and respect for the bride and groom and family. This means that despite facing challenges, Jajuluk still has a relevant function in the life of the community. This shows that the biggest challenge is the absence of the next generation who is ready to continue Jajuluk. Without young people willing to learn, this tradition will disappear. This is in line with Sibarani's research which states that the loss of interest of the younger generation is one of the main causes of the extinction of oral traditions in various regions in Indonesia. Thus, regeneration strategies are very important to pay attention to.

In addition to generational problems, limited institutional support is also an obstacle. The village government does not yet have a special program to preserve Jajuluk. This condition shows that the preservation of traditions still relies entirely on the initiative of indigenous peoples. Within the framework of Parsons' system theory, this shows the weak support of the political subsystem in maintaining the continuity of tradition. In fact, institutional support is essential to create legitimacy and official space for traditions.

The results of the study stated that people's strategies in dealing with these challenges are quite diverse. The first is oral inheritance through the family. Traditional leaders train young people before the wedding so that they understand the meaning of Jajuluk. This strategy is in line with Bandura's social learning theory, that cultural skills can be learned through the process of modeling or imitation of the older generation. Although the number of interested youth is still limited, this strategy shows a real effort from the community to maintain the continuity of tradition. Another strategy is the integration of religious values in Jajuluk. Some traditional leaders now insert Islamic prayers in Jajuluk verses, so that the tradition is increasingly accepted. This approach is in line with Geertz's theory of syncretism, which explains that societies often combine elements of tradition to keep tradition alive. In this way, Jajuluk not only serves as entertainment, but also as a medium of prayer that has religious legitimacy.

Digitalization is the next important strategy. The younger generation recorded Jajuluk using a mobile phone and then uploaded it to social media. This digital documentation is not only a form of preservation, but also expands the reach of Jajuluk beyond the village. This strategy is in line with Hutomo's finding that modern documentation can be an important means in preserving oral traditions from being lost to time. In this way, Jajuluk not only exists in a local context, but also has the potential to be known globally.

Jajuluk teaching in formal education is also a preservation strategy. Although it is still in the early stages, teachers in the village have tried to introduce Jajuluk poetry to students. This strategy shows how the school functions as an agent of cultural inheritance, in accordance with Vygotsky's theory of internalizing value through the learning environment. If further developed, this strategy can strengthen Jajuluk's sustainability in the next generation. Thus, *the Jajuluk tradition* in Kabayan marriage in Ulak Kapal Village, Ogan Komering Ilir Regency, is one of the cultural heritages that is rich in meaning, but its sustainability faces serious challenges. In the midst of the rapid modernization and changes in the lifestyle of the younger generation, this tradition that is full of symbols and values is at risk of fading if there are no systematic preservation efforts. The biggest challenges come from two main factors, namely the influence of modernization and the lack of knowledge and involvement of youth in traditional traditions.

Modernization brings a new lifestyle that is more practical, efficient, and instantaneous. In the context of marriage, many couples prefer simple or modern ceremonies without being accompanied by long traditional processions such as *Jajuluk*. Modernization often encourages traditions to "adapt or abandon" because they are considered not to be in line with the demands of the times. Modernity creates *disembedding mechanisms*, which are the tendency to separate individuals from the bonds of local traditions towards a more global and universal life. As a result, the young generation of Komering began to view the *Jajuluk procession* as something ancient, troublesome, and irrelevant to the needs of modern life. In addition, another challenge is the youth's lack of knowledge of traditions. Today's younger generation is more familiar with global popular culture, social media, and modern lifestyles than with the traditions of their own ancestors. This lack of knowledge has implications for their low involvement in traditional processions. The process of internalizing culture from an early age is very important so that traditional values can be firmly embedded in individuals. If the younger generation no longer knows the meaning of *Jajuluk*, then the tradition is in danger of losing its successor.

Facing this challenge, the people of Ulak Kapal Village developed several preservation strategies to maintain the sustainability of *the Jajuluk* tradition. First, conducting digital documentation of *the Jajuluk* procession. This approach is important considering the role of technology as an archival media as well as a media for cultural promotion. Documentation in the form of videos, photos, or writings can keep traces of *the Jajuluk procession* so that it is not lost when the traditional leaders who understand the details of the procession are gone. This is in line with Nora's opinion about *lieux de mémoire*, that cultural documentation and archives become "places of memory" that ensure cultural heritage lives on in the collective memory.

Second, the community seeks to provide understanding and learning to the younger generation. This effort is carried out both through families and indigenous communities. The involvement of youth in each *Jajuluk* procession becomes a direct

educational medium (learning by doing), where they not only hear stories, but also experience the procession in real life. According to Vygotsky, social learning through direct interaction is an effective means of instilling value and knowledge. By participating in the implementation of *Jajuluk*, the younger generation gains concrete experiences that will strengthen their sense of belonging to the tradition.

Third, the community tries to establish cooperation with formal education through local content. This effort aims to make *the Jajuluk* tradition not only live in the family and community space, but also enter into a more systematic educational space. By including *Jajuluk* in the local content curriculum, students can learn the meaning, history, and procession of the tradition academically. Culture-based education has an important role in building national identity while preserving local wisdom. Schools can be a medium that bridges the younger generation with traditions, so that they are not alienated from their cultural roots.

These strategies show the collective awareness of the community on the importance of preserving traditions. Although the challenges of modernization and the disconnection of the younger generation from tradition are inevitable, with innovation and adaptation, *Jajuluk* can still survive. This is also in accordance with the concept of *invented tradition*, which is that traditions can be maintained not by maintaining them rigidly, but by adapting their form to suit the context of the times. Digital documentation, learning to the younger generation, and integration with formal education are examples of creative adaptations carried out by the people of Ulak Kapal Village.

Thus, this discussion shows that *Jajuluk* as a Kabayan wedding tradition not only faces challenges, but also has a great chance to stay alive if preservation strategies are carried out consistently (Azzura, et al., 2025; Talusan, 2021). Modernization and the lack of knowledge of youth are indeed a threat, but collective awareness and community innovation can become a fortress of preservation. Therefore, maintaining the sustainability of *the Jajuluk tradition* requires collaboration between the community, traditional leaders, the government, and educational institutions so that the noble values of Komering culture are maintained and can be inherited to future generations.

From the results of the summary of the above discussion about the challenges and strategies of the community in maintaining the continuity of the *jejuluk* marriage tradition, it can be concluded that it is very influential with the values and lifestyle of foreign cultures. Because the blood custom about the use of this nickname is often not used, let alone married to an outsider. Therefore, we must continue to maintain and preserve our sense of pride in the various languages or cultures in our respective regions, especially the regional customs that are researched in the Ogan Komering Ilir area, Ulak Kapal Village, Tanjung Lubuk OKI District.

D. Conclusions

This study affirms that the Jajuluk tradition within Kabayan weddings in Ulak Kapal Village is a resilient and multifaceted cultural heritage. The key findings reveal, first, its enduring vitality, sustained through the consistent involvement of traditional leaders, families, and the community, cementing its role not merely in marital legitimization but as a cornerstone for social cohesion and Komerling cultural identity. Second, the tradition is a profound system of meaning. Analyzed through literary anthropology, Jajuluk emerges as a living cultural text, layering religious, social, historical, and symbolic values that function as prayer, familial adhesive, and a vessel for ancestral memory. Third, while facing significant challenges from modernization and generational knowledge gaps, the community is actively engaging in creative adaptation through digital documentation, youth engagement, and integration into local educational content. The practical implications of these findings are twofold. For the community of Ulak Kapal and similar cultural custodians, the documented preservation strategies provide a replicable model for actively safeguarding intangible heritage against erosive modern pressures. For regional and cultural institutions, this study underscores the necessity of supporting community-led initiatives, suggesting that formal recognition and resource allocation for such adaptive practices are crucial for sustainability. Future research should build upon this foundation in several directions. A longitudinal ethnographic study is recommended to track the efficacy of the current preservation strategies over time, particularly focusing on the evolving perceptions of the younger generation. Comparative research with other endangered traditions in the Ogan Komerling Ilir Regency or across South Sumatra could identify common threat factors and successful adaptive mechanisms. Furthermore, from a policy perspective, investigative research is needed to formulate frameworks that effectively integrate such community-based preservation models into broader regional cultural heritage and education policies, ensuring that traditions like Jajuluk are not only recorded but remain dynamically alive for future generations.

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